THE

UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

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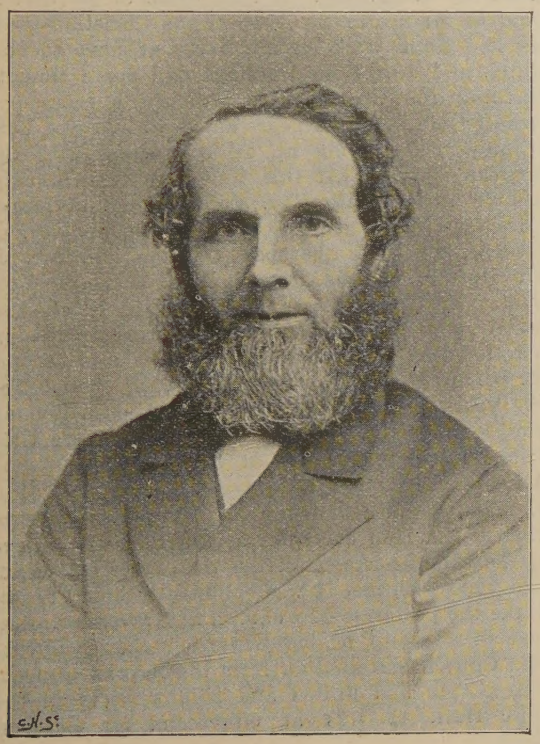

Mr. CHARLES BELL, of Redcar.

Born April 10th, 1827, at Norton, near Stockton-on-Tees; draper's assistant at Barnard Castle in 1842; parents, Wesleyans, himself Wesleyan to 1845; converted to Unitarianism 1845 by reading publications of Joseph Barker and Dr. Channing; in August, 1846, formally joined the "Christian Brethren" congregation at Barnard Castle, known as the Free Christian (Unitarian) Church, which had a Barkerite origin. Mr. Bell soon became an acceptable lay preacher of the reasonable Faith, walked 16 miles to preach his first sermon, November, 1846, over a steep moor, through wind, sleet, and snow, arriving wet to the skin, and next morning walked ten miles back to business. From 19 years of age to the present time he has been an active lay preacher—over 60 years. He was made President, Tees-Side Unitarian Association, 1896, in honour of his jubilee as lay preacher; lived 30 years in Middlesbrough in business, and was an active force in the public life of that town; afterwards removed to Redcar, where he still resides. Unitarian churches at Sunderland, Darlington, Barnard Castle, Middlesbrough, Stockton, Gateshead, and other places in Durham and Northumberland owe much to his ready and able service as a preacher. For years the Barnard Castle Church depended mainly upon his efforts to supply the pulpit. He is a man of wide reading, has a well-stored mind, is a lover of poetry, a ready speaker, preaches without notes, and is never lacking in apt poetical quotations to illustrate his theme.

Mr. Bell has been much more than a Sunday preacher, also an active week-day reformer; was in the Chartist movement, 1847-8, and has been an agitator for many social and political reforms ever since, and particularly for the Temperance movement a faithful advocate, devoted worker, and zealous champion. He was intimately acquainted with the late Dr. F. R. Lees, and became his biographer; was secretary, Middlesbrough Temperance Society 30 years; and a founder and vice-president, North of England Temperance League. Our portrait shows Mr. Bell at 60, but excepting a little more white in the hair, he looks much the same now. On April 10th, 1897, his 70th (teetotal) birthday, he and Mrs. Bell were entertained at a public function in Middlesbrough, and again in July, 1903, to celebrate their golden wedding, and in April this year, at the Temperance Hall, Stockton, to celebrate Mr. Bell's 80th birthday—teetotal birthday—and Mrs. Bell's 78th year of total abstinence. One of their two daughters is the wife of the Rev. J. E. Stead, Unitarian Minister of the Christian (Brethren) Church at Mossley.

Mr. Bell's record is unique. He has for over 80 years never required the services of a doctor, nor had a pill, nor taken a bottle of medicine, nor smoked pipe, cigar, or cigarette; nor had a headache—though many a heartache; and he has been free from mental bondage to unreasonable beliefs and terrifying superstitions concerning man and God. May he long enjoy heaven's richest rewards!

Preaching—"Onward!"

"Standing still is childish folly,
Going backward is a crime:
None should readily endure
Any ill that he can cure;
Onward! keep the march of Time.
Onward! while a wrong remains
To be conquered by the right,
While oppression lifts a finger
To affront us by his might;
While an error clouds the reason
Of the universal heart,
Or a slave awaits his freedom,
Action is the wise man's part.

"Lo! the world is rich in blessings:
Earth and ocean, flame and wind,
Have unnumbered secrets still
To be ransacked when you will,
For the service of mankind;
Science is a child as yet,
And her power and scope shall grow,
And her triumphs in the future
Shall diminish toil and woe;
Shall extend the bounds of pleasure
With an ever-widening ken,
And of woods and wildernesses
Make the homes of happy men."

"Onward!—there are ills to conquer:
Daily wickedness is wrought,
Tyranny is swoln with Pride,
Bigotry is deified,
Error intertwined with Thought,
Vice and Misery ramp and crawl;
Root them out, their day is past;
Goodness is alone immortal;
Evil was not made to last;
Onward! and all earth shall aid us,
Ere our peaceful flag be furled,"—
And the preaching of this preacher
Stirs the pulses of the world.

—Chas. Mackay.

How I became a Unitarian.—(iv.)

By the Rev. LUCKING TAVENER.

I am invited to state why I became a Unitarian. It was a matter of simple development.

My parents were Congregationalists, and I was taken to a Congregational school as a child. When I was about fourteen years of age, some of the earnest teachers of that Sunday school made a strong effort to get their scholars to come to a decision for the religious life. Very large gospel gatherings were being held at the time in the Agricultural Hall, Islington; and to these services many scholars were taken, though the revival services were conducted by a Baptist—the Rev. C. B. Sawday—who has since held the post of co-pastor at the Metropolitan Tabernacle.

I was among those scholars who were impressed with what they heard. I made a solemn vow that I would devote my life to the service of Religion. I obtained my parents' consent to go regularly to the Agricultural Hall services, joined the Baptist Church, became a mission hall and open-air preacher when I was sixteen, and studied with the hope of entering the Baptist ministry. For three and a half years I went regularly to all the classes which, at the Pastor's College, were open to lay preachers, and then applied for admission to the college as a regular student for the Baptist ministry. But my doctrines were not sound, and my refusal to subscribe to the doctrines of eternal punishment prevented my acceptance. It then came to me that it would be far nearer the ideal of the Christian preacher if I could work for my living at some secular calling, and devote my Sundays and spare time to preaching the Gospel. Accordingly I became a journalist, and entered heart and soul into the Labour movement, giving up all connection with the Christian Church. At this time my work brought me into contact with Rev. Percy Alden, of Mansfield House Settlement, Rev. J. Bruce Wallace, of Southgate Road Brotherhood Church, and Mr. J. Keir Hardie. I was then invited to become co-pastor with Mr. Wallace at Southgate Road, and worked in this capacity for some time, until an invitation from Walthamstow came to me to become hon. pastor of the Brotherhood Church there. For three years I worked in this capacity—earning my bread by journalism, and giving all my spare time to the work of this church at Walthamstow.

All this while I had been developing towards Unitarianism, without knowing it. My refusal to subscribe to the Hell doctrines at the Pastor's College was the commencement of the then so-called downward grade with me. I was sufficiently broad to undertake the pastorate of a church at Gravesend, composed of a group of heretics from the Congregational Church and another from the Baptist Church. These people had united and held services in the Public Hall. I was at Gravesend for eighteen months.

When coming in contact with the beautiful spirit of Mr. Wallace, my aims became definite. His broad social Christianity appealed to me very strongly. His interpretations of the doctrines of orthodoxy revealed to me the inner truth of them, and taught me how I could discard the outward forms and still cling to the universal truths which they hid.

While working at Walthamstow I heard of the mission of Mr. Spears in the next street. I inquired of Unitarianism, and secured the loan of books by Dr. Martineau, Stopford Brooke, and Dr. J. Freeman Clarke from Miss Florence Hill. I eagerly devoured these, and found they answered my spiritual needs so well that I thought I must have been a Unitarian for some long time. In asking for more books from Miss Hill, and stating how I agreed with the contents of those books, I was led

into correspondence with that good lady. She inquired about my work; I sent her a pamphlet on "Labour, as seen in Recent Painting," which brought from her a request that I should occupy the pulpit at Stepney for a Sunday. I consented. At the close of the service I was invited to come again. Then it led to a three months' engagement, at the close of which I was persuaded to become minister of the church. Although my beliefs had been those of Unitarians for years, this was my first definite connection with a Unitarian church.

[Mr. Tavener has for some years now been working most acceptably as the minister of the Unitarian congregation at Ipswich.]

Orthodoxy has Failed.

One specious objection that has been raised in the present controversy against a rational interpretation of Christianity such as that presented by Rev. R. J. Campbell, and preached for generations by Unitarians, is, that it will not convert the profligate, or save the sinner, or transform a slum of Whitechapel into a paradise. But has it ever had a fair trial? Let us be perfectly frank. "Orthodox" Christianity, it must be admitted by all, I think, has been given a long and ample opportunity to cure the evils of society, but how far can it be said to have succeeded? What has it really done to remove or even to lighten the load of sin, poverty, care, and suffering under which millions of human beings are groaning to-day throughout the length and breadth of the land? What has it really done to transform the slums of London, the cellars of Liverpool, or the wynds of Glasgow? Nay, more, I venture to think that the old "orthodox" interpretation of Christianity is responsible for the existence of far more of the misery of the world than it has ever cured or removed. Whatever men and women are doing to uplift their fellows is called forth by the inherent goodness of the human heart, and not by any system of orthodoxy. Thoughtful men are realising now more than ever before that the application of artificial or theological remedies for the sins and sufferings of humanity will avail nothing so long as the causes of these evils are allowed to exist and to flourish. Is it not of infinitely greater importance that men be prevented from falling than that they should be artificially helped to rise long after they have fallen? And if anything can help men from falling, it is the religion of love and brotherhood, the bringing forth of all that is truest and noblest and sweetest and divinest and best in every human soul. That kind of religion may be stigmatised by journals of the "Christian Globe" type as "a thing born of the pride of intellect," if you will; but it is after all the only logical corollary of a living faith in the universal Fatherhood of God! There will be little hope for the temporal salvation of the world while men are bound by the empty formularies and external symbols of religion, forgetting the Great Reality behind them all. We know that care and suffering in large measure are occasioned by the greed, unrighteousness, and tyranny of the few over many, and as the prevailing systems of elaborate and scholastic theology are framed by those in the ascendency of power, they must inevitably tend, if they are not actually designed, to keep the many in subjection and bondage to the pet forms and official traditions of the few. The religion of the human heart is not a matter of form and tradition nor is it likely to go with the fall of any particular theology, however ancient. D. DELTA EVANS.

We can have the highest happiness only by having wide thoughts and much feeling for the rest of the world as well as for ourselves.

—George Eliot.

"Still is the might of Truth,—as it hath been,—
Lodg'd in the few,—obey'd, and yet unseen:
Rear'd on lone heights, and rare,
His saints their watch-flame bear,
And the mad World sees the wide-encircling blaze,
Vain searching whence it stream, and how to
quench its rays."

Mary Carpenter was born on the 3rd of April, 100 years ago. She was the only Unitarian woman, of whom we know, who was honoured by a memorial erected by the authorities of the Church of England. —The Christian Register.

The Rise of Man.

The rise not the fall of the race,
Is the wholesome belief of to-day.
Onward and upward, from darkness to light
From the slime of the past.
From the animal heritage slowly
Yet surely emerging at last,
From the cave, from the chase
Into fostering home, from war into peace,
From tribes into nations, where law
And religion, and knowledge increase.
Where in commerce, in culture
Of fields and of flocks, in art and in song,
In faith and in fellowship blended,
In justice and hatred of wrong,
All agencies, human, divine,
With gathering wisdom unite,
To lift the dim ages beyond
Their past into glory and light,
Till the nations are born
In the power of a heavenly birth,
And the kingdom of God descends
And embraces the ends of the earth.

The Rev. Walter Lloyd, of Gloucester, died on May 12th, at the age of 62. He was a much respected Unitarian, did much useful literary work, and his passing away is a serious loss to our churches; the same may be said of the Rev. John Cuckson, Plymouth, Mass., U.S.A., who died May 6th, in his 62nd year.

For All or None.

By the Author of "Randal's Principle."

CHAPTER V.

Ruth Colton felt how true it was that in her case at least the course of true love did not run smoothly. Her father was distant and silent in her presence. No doubt he felt that he had been too heated and reckless in his outburst against her attachment to Will Smeeton, and was half ashamed.

But this distant manner did not conduce to Ruth's peace of mind. She was still determined that she would not be false to Will, and she was old enough to think that it would not be good for her father even that his daughter should assist to make his ignorance and bigotry triumph against the happiness of others. But she wished not to hurry matters to a crisis, and preferred to wait a little to see what change a short lapse of time might bring to the situation with a vague kind of feeling that her mother's expectation that it would all come right, might be fulfilled.

In this condition of mind she wrote a letter to Will, as follows:—

"My dear Will,—Father seems very bitter against you because of your unbelieving notions about our chapel doctrines. He very angrily told me last night that I must have nothing more to do with you, and that I must give you up. I told him that I could not be false to you, and that I would not be. After he left me, mother asked me not to make a trouble of it, and said that she would stand by me, and that it would all come right. If I don't see you for a few days you must not doubt me. You know I love you, and you may be certain that I will not give you up. But for a short time it will be better that I should not meet you. Only trust me, and all will be well. I will write again.—Your ever loving RUTH."

This she contrived to send to Will, and having done that, her mind felt greatly relieved. She further lightened her own trouble by going forth to cheer the spirit of one more lonely than herself.

Ann Turner was a widow of somewhat advanced years, who lived quite alone in a small cottage in another part of the town. She had no relatives living, and there was not a soul on earth that could be said to "belong" to her, in the sense usually conveyed by that expression.

Even at her time of life she went to work at a neighbouring mill, though it was really more than her declining strength was equal to. Yet she had to keep body and soul together as best she could, and she had a sort of horror at the prospect of having to depend on others for her food and shelter. It was no cheering vision of the future which passed frequently through her mind. "What will become of me in a few years when I am a helpless old woman not able to do anything for myself and with not a soul to care for me? Only God himself knows."

Ruth occasionally called to see her, and this night Ann's face brightened visibly when Ruth entered.

"Good evening, Mrs. Turner; how are you tonight?" said Ruth.

"Well, thank you, I am in better spirits just at present, and I am glad to see you. Come and sit down, and let us have a bit of chat."

And the old lady chatted, and Ruth joined in, and both felt less the pain of their troubles for the time being.

"I had a dream last night," said Ann, "and it was a right grand dream too, and I cannot forget it, for I woke up from it with such a light heart, and I've felt quite lively all day ever since."

"What was it?" asked Ruth.

"Well, I will tell you, though I've told nobody else. But it will do me good to tell you."

And this was her dream:—

She was living in a large mansion in which she had two rooms for her own private use: a nice, bright sitting-room most comfortably furnished, and a sweet and cheerful bedroom. A happy young woman came in everyday to keep the rooms tidy and clean, and to do any work that was needed.

In this large mansion there were other people like herself who had rooms to themselves like she had, and who were cared for in the same way.

But there were some very large rooms too, where they all met together. One was a great dining room spread over with large and small tables, where they all had their meals.

And Ann Turner dreamed that she took her meals there, and that she met happy old men and women at the tables, and some not so old, and that this great dining hall was considered to be theirs, Ann Turner's too as much as theirs, and all they had to do was to go in and sit down wherever they wished, and choose any food they liked that was on the paper list of dishes which could be read on every table. And the people chatted together, enjoyed each other's company, and all seemed happy.

And then after the meal was at an end they went into another great room—a great big parlour, where there was music playing, and there were beautiful flowers on the tables and in the windows, pictures and mirrors on the walls, and all kinds of chairs and seats dotted about where the people could sit and talk together. And if they chose there were books to read, and table games to play at, and there was quite a buzz of enjoyment and conversation, and all seemed glad and as if trying to make each other glad.

There was another large room called the Library and Reading Room, where people could read in perfect quiet, and where they could write letters if they wished, and where they could find all kinds of books, newspapers, and magazines, and read the news of the day.

And behind this great mansion was a beautiful garden like a park. In it were flower beds and fountains, and large stretches of greensward with overspreading trees. And there were seats and shelters and shady walks. And in this garden the men and women who lived in the mansion could go where

they pleased and enjoy the beauties of nature to their hearts' content.

If any of these people were not well, their food was brought to them in their own private rooms, but everything seemed to be done that was possible to encourage sympathy and fellowship between them.

"I was in my sitting room after seeeing all this," said Ann, "and there came a light knock at the door, and there entered a woman much younger than myself."

"I have come to see how you like your new home," she said.

"I think it is delightful" replied I.

"I am so glad you think so," said she.

But there were many things I wanted explaining. And she told me that all the people in this "Fraternity Mansion" except the "Helpers" were over 60 years of age; that they were men and women who had been left "alone" in the world with no near relatives; people who had had a hard life and were now at 60 considered to be fully entitled to release from worry and toil and care, and to be provided with full opportunity of enjoying a happy life to the end of their earthly days.

"How has this come about?" said I. "What does it all mean?"

"It means, my dear, that the kingdom of God is come into our hearts, and that we have discovered that not one of us can be happy except we care for all others."

"But," said I "shall I be cared for like this always?"

"Yes, you will—as a matter of right—not as a charity, for you have much more than earned it by your long life of toil, and your incessant effort to do your duty bravely in the world and to keep yourself from being a burden upon others. The community is now going to give you part of your own back again in return for all you have so bravely done for the community in your toil and service through these long years."

My heart seemed to leap with joy ,and I scarce knew what to do for gladness. Then I thought of others as much in need as I, of Alice Stringer pining alone in her one-room tenement in depressed old maidenhood, of old Dan Tately, with no one to care for him, of widow Jane Burley, who since she lost her daughter lost her "all," and has to let her sorrow eat her heart out in her lonely existence; of Emma and Mary Partington still going day by day toiling at the mill, though over 60, to earn their bread; of old Frank Welldon and his wife Mally, still having to work in their old age to keep hunger from the door—and I asked: "What of these? Is there not a Fraternity Mansion and Home of Rest for them? For they need it as much as I."

And when I explained what I meant, my visitor said:—

"Yes, now that the kingdom of God is coming quickly and the community is seeking first after His righteousness in the treatment of all, they are going to be cared for. How beautiful it is of you," she continued, "that as soon as you feel the joy of the kingdom yourself you think of all others in need and want it for them."

"Sister Dorothy" was her name, but there was a time when she was called Duchess of S ——, but she found she was living a selfish life, having everything she wanted, while many women were toiling hard and yet suffering poverty. And it suddenly flashed upon her that the best that life has to give should be not only open to such as herself, but unto all, and then she and others gave themselves up to making it so, and the "Fraternity Mansions" became an accomplished fact.

"That," said Ann, "is my dream, and I believe that when God's will is more truly done on earth, that is what will be done for lonely people such as I am."

"It is a beautiful dream," said Ruth, "and it really ought to come true."

(To be continued.)

A Unitarian lady lay in a hospital waiting for a surgical operation to be performed, and a Church of England Clergyman came round to the beds making his weekly visitation. He asked each patient what Church she was connected with. When he came to this bed the patient made answer: "I attend the Unitarian Church." This seemed to stagger his reverence, and he said nothing more and passed on to the next bed. There the patient was heard to say: "I go to St. Mary's Church, at ——." At this the Clergyman was very pleased, and he shook hands with the patient and said: "We are all brothers and sisters are we not?" This was very good but he chatted kindly with every patient except the Unitarian, and before departing said "Good afternoon," and passed by the Unitarian near the doorway, with never a look nor a word. What was the reason? Was the Unitarian unworthy of sympathy because Unitarian? or beyond the hope of Salvation? The Good Samaritan did not pass by because the sufferer was a man of different creed; he did not even ask what church he belonged to. It was enough for him that he belonged to humanity

The Unitarian Vans are now starting on their Mission tours. No. 1 Van opens at Bradford, Manchester, near the Unitarian Free Church, on Monday, May 27th; the new van intended for the districts south of London begins at Stamford (where it has been made), on May 30th, with the Rev. H. Bodell Smith and Mr. Bertram Talbot as missioners, and after four days, going on from thence to the Cathedral City of Peterborough for June 3rd, 4th, and 5th, and then working its way towards London by stages, missioning at different places en route. A third van commences in the Burns' Country at Old Cumnock, in Ayrshire, Scotland, at the beginning of June, and the fourth at Mossley, on its way into populous parts of Yorkshire.

Here or nowhere is thy ideal: work it out therefrom, and working, believe, live, be free.—Carlyle.

Unitarian Principles.

By the Rev. J. MORLEY MILLS.

TRUTH: LIBERTY: RELIGION.

These words indicate the Principles upon which Unitarianism is based. Unitarians have said that the Religion which is Pure, Practical, and Enduring, must have no other foundation than that which is True. They have asked: What is the

TRUTH

about the Church, the Bible, the Creeds, and all that is taught about God, and Jesus, and human destiny?

They have assumed that the Essential Truths of Religion must rest, not on mystic claims into which man should not inquire, nor on traditions which were impossible of verification; but on well-attested facts of history, known principles of conduct, and widespread experiences of life, which are always available for the student. During the centuries many eminent scholars have proceeded to make investigations on these lines.

And as they have discovered that the Christian Religion, as generally represented by the great Churches, rests on a foundation made up of some elements of Truth, with many elements of error and superstition, they have attempted to separate the true from the false, the permanent from the passing.

For this they have been denounced as unbelievers, and have been repressed and persecuted, and everywhere spoken against. Since, however, they regarded Truth to be sacred and indispensable to real progress, and error to be an accretion that ought to be discarded in the best interests of Religion, they have been driven to contend earnestly for

LIBERTY.

For generations Unitarians have consistently and courageously fought for freedom from all that would bind the mind of man to an unverifiable or unreasonable Past from the power of an external Authority over the conscience and aspirations of a People; from Creeds that would confine the reason to outworn theories of bygone times; from Dogmas that would arrest progress, or tend to fix the doom of a soul by standards of doctrine—freedom from every obstacle to mental, moral, social and religious growth.

But thoughtful and devout Unitarians do not regard Liberty as an end in itself. It is to them that gateway by which they hope to enter on the loftier levels of a

RELIGION

that is pure and undefiled. They labour for a Religion that is based on Truth, that is consonant with Reason, that is in harmony with an enlightened Moral Judgment, that goes before, and ever inspires the Loftiest Ideals of each succeeding age.

Unitarianism is, then, built upon no uncertain foundation, which, like the sand, is unable to resist the sweeping tides of progress, but on the bed-rock of

ENDURING PRINCIPLES.

Churches may rise and fall, customs may change, theories may be discarded, methods of Government may be superseded, but the Principles of Truth and Liberty will ever remain, and the Religion based on these will be adaptable and continuous.

Nor is Unitarianism the Religion of a few who venture to think differently from most other people. It is being made ever more manifest that it is in closest agreement with the fundamental truths of all the great Religions of the World.

For Unitarianism affirms the Fatherhood of God; the Brotherhood of Man; the Leadership of Jesus; Salvation by Character; a Growing Revelation; and a never-ending course of Progress for the Soul, into which all may ultimately be drawn.

Unitarians, therefore, meet for the Worship of God, the unbiassed study of Truth, and to gain inspiration for the Service of Men; in a spirit that is free, reveren and reasonable. And to all who are willing to join them in the cause of a purified and progressive Religion, they extend a sincere welcome.

Definitions: By Centonarius.

GOD.

What a man seeks above all things, and lovingly admires before all things, the thing is God to him. If there is anything that wins your total praise and love, the thing is God to you.

God comes into the mind as truth, into the heart as love, and in the character as righteousness.

Popular etymology has long derived "God" from "good"; but a comparison of the forms shows this to be an error. Moreover, the notion of goodness is not conspicuous in the heathen conception of deity, and in "good" itself the ethical sense is comparatively late. (Century Dict.)

ATHEISM.—From the Greek a, without, theos, a God. The doctrine that there is no God. (Century Dict.)

Atheism is to be discriminated from pantheism, which denies the personality of God, and from agnosticism, which denies the possibility of positive knowledge concerning Him. (Century Dict.)

The atheist assumes that he has explored the whole infinity of worlds discovered, and finds no traces anywhere of a Supreme Originating Cause.

To prove the existence of God only two things are necessary—two men, of whom one may be dead, that the other may the more leisurely peruse him. "The study of the human eye is a cure for atheism." (Sturm, the German "Cicero.")

"By night an atheist half believes a God." (Young.)

AGNOSTICISM.—The doctrine that the ultimate cause and the essential nature of things are unknowable, or at least unknown. (Century Dict.)

The word "agnostic" was suggested by Prof. Huxley in 1869. He took it from St. Paul's mention of the altar to "the unknown God" mentioned

in Acts xvii., 23. (Century Dict.) Martineau says, however, that "The agnosticism of doubt is as far from the agnosticism of devotion as blindness for want of vision from blindness through excess of light."

The agnostic neither denied nor confirmed God. He simply put Him on one side. (Oxford Dict.)

For much of the agnosticism of the age, the agnosticism of theologians is undeniably responsible. They have inconsiderably overstrained the language of religion till its meaning breaks, and the coherent thinker easily picks up its ruins to show that they can contain nothing. (J. Martineau.)

Religion for Young People.

By the Rev. J. A. PEARSON.

JESUS.

It is rather startling to find how few young people can say they have read any one of the Gospels through. Older folks entertain decided views about Jesus, and it may be presumed that they have read and thought for themselves. It will not do for young people simply to adopt the conclusions their elders have reached. No; if you who read this column are to count for anything in the world, you must read and think for yourselves; your work will be of value according as your opinions are your own and emphasised by your common practice. If you are to "profess and call yourselves Christians," you must familiarise yourselves with the story of Jesus as set forth in the Gospels. There is no better source of information.

The first three will be found to give very largely the same subject matter; the fourth will be found to differ in character, in places actually correcting the impressions conveyed by the first three. All are at one in this, that they set up Jesus as a teacher who demanded, first and last, sincerity on the part of those who professed religion, and on the part of those who found religion a living thing because of his teaching. He is angry with those who are content to fall short of their profession. He gives out some of his finest thoughts to his immediate disciples, but he has not one doctrine for the select and another for the uninitiated. In order to make plain his meaning, he uses illustrations freely—parables that are bits out of his own experience. Sometimes his parables are explained, sometimes they are left to explain themselves. Some of the utterances ascribed to him are difficult to account for, unless, beautiful as they are, they are set down as the result of the pious sympathy of those who followed him and tried to understand his every look and action. If he declared his message to all, withholding it from none (John xv., 15), it may not therefore be concluded that he disclosed the actual words of his private prayers; even he would wish to guard the sanctity of his private life, whether as closely associated with his disciples or as alone in the wilderness. But read for yourselves, and you feel that the insight into the character of Jesus shown in the Gospel stories is wonderful indeed; you will feel that he was a man of transparent honesty in religion, whether talking to the Samaritan woman or to the disciples, or to those who came asking his aid in the settlement of some difficulty that had troubled them.

The reference to the Samaritan woman, if looked up, should bring home to you the importance of not hiding your convictions, when you can truly call them convictions. There are many people in the world to-day who judge the majority of their fellows to be unfit to hear their mature judgments upon weighty matters, and so they leave their world without quickening impulse which would urge it forward on the road to higher life. Jesus spoke in sublimest fashion of God to one whom others would have decided was least likely to grasp the significance of his message. "Give not that which is holy to the dogs," may occur to your minds, but was not Jesus very careful indeed about judging anyone a "dog"? Lofty thoughts are for the world's good, not only for private satisfaction.

Two Unitarian ministers—Revs. J. M. Lloyd Thomas, of Nottingham, and E. I. Fripp, B.A., of Clifton—have preached for Dr. John Hunter in the pulpit of the Trinity (Congregational) Church, Glasgow, on Sundays, May 12th and 19th. This does not mean that they are becoming less Unitarian, but that Trinity Church has become more so.

Dr. John Watson (Ian Maclaren) is dead, having passed away at New York at the comparatively early age of 56. He was very popular as minister of the Sefton Park Presbyterian Church, Liverpool, for many years. It was his boast that his congregation included people of every sect, not excepting Unitarians. He once had to answer to a charge of "heresy," and his preaching was notoriously unorthodox. He was well known as a writer of Scotch stories, exemplified in the volume, "Beside the Bonnie Briar Bush," and by a religious volume entitled "The Mind of the Master."

The Rev. Robert Collyer is coming to England in August to have honour paid to him at Ilkley, in Yorkshire, near which place he was born. He went to the States when a young man as a working blacksmith and a Methodist, and after proving very acceptable in America as a Methodist lay preacher, he became a Unitarian minister in Chicago, where his church was burned down in the great fire. He gained much power and popularity as a preacher, and has now been long the senior minister at the leading Unitarian church in New York. His volumes of published sermons are considered as classics in the purity of their English, and unique also in touching and homely illustration of great themes. He was an aged man over twenty years ago, on his last visit, but still retains much of the power of his strong personality.

Postal Mission Work.

By Miss FLORENCE HILL,

Hon. Sec. Central Postal Mission and Unitarian Workers' Union.

The reports from the various Postal Missions, which have now all come to hand, show that a great deal of good work has been done during the year. The Manchester Postal Mission has been especially active. We regret, however, that the Melbourne Postal Mission is not flourishing; it is hampered for want of funds. This is a pity, as there is great need of the Postal Mission in Australia; there are so few ministers or congregations, so few facilities for getting Unitarian literature, that the message by post is specially needed. From time to time we have had very interesting correspondence with Australian inquirers. One man from a lonely goldfield applied for literature, with a special request for a hymn book and service book. He informed us that for seven years no priest, clergyman, or missionary had visited that spot, that no regular public worship was carried on, and that in cases of illness and death they ministered as best they could to each other. A lady from Queensland has corresponded with us for over ten years; she has become a convinced and ardent Unitarian, has a good collection of Unitarian works, and a friend from London sends her "The Inquirer" regularly. Formerly she resided in Brisbane, and her "Inquirer" went the round of several families, and was finally sent to the hospital. She has now removed to a lonely place in the bush. A letter recently received from her may interest your readers. I venture to give it in full, as it gives a vivid picture of a life so remote from the hum and bustle of our large towns, and is another testimony to the help and strength of our Unitarian faith:

"Thank you so much for your welcome letter. I feel rather a fraud to take up time, as so many unhappy, restless souls must need far more than I do. I am as perfectly happy as is possible in this world, thanks, through God, to the Unitarian teaching principally, although I believe the Spirit leads through different channels to the realisation of a perfect trust in the Fatherhood of God. In this country there are so many Roman Catholics and very little cohesion or enthusiasm amongst the Protestants—they are few and scattered, and the Catholics increase rapidly, as in mixed marriages the Protestant has to turn Catholic, and the children are brought up strictly to that religion. There is a poet in Australia who has written a few pieces on the 'New Thought,' that have been sent to me by a friend. His name is Bernard O'Dowd. I doubt whether you have heard of him, as he is not popular in the sense of Gordon, Kendal, Lawson, who are idols of the Australians. We are having a lovely season—just nice rains so far; it is hot, about 90deg. in our living rooms, from ten o'clock till three; and the temperature falls during the night to about 70 deg. We are very busy with our fruit. We grow apples weighing 3lb. each, and sell them for 1s. a dozen. We can send 1cwt. over 300 miles by rail for 1s., but it equally costs 1s. to send ten miles. I wonder Englishmen object to giving the women the franchise; it tends, I imagine, to law and order. Since its introduction into Australia, voting by post has been made exceedingly easy, absence from home on business, health, or pleasure being sufficient excuse, or for women domestic duties being sufficient, or distance more than seven miles from a voting place. I went over to vote; it was a nine miles drive through the Bush. We came to the school-house; the only persons I saw were my husband and the schoolmaster, who acted as recorder of votes. . . . A friend sends me 'The Australian Churchman,' but I feel out of touch with it. I do enjoy the 'Inquirer'; it seems such a chatty friend. My letter is reaching an unconscionable length, and I have not yet thanked you for the Unitarian literature you so kindly sent, which is very welcome.—Yours in the faith, ————."

Literature.

"The Salvation Army and the Public," by John Manson; price 6/-; George Routledge and Sons Ltd., London.

This book is a powerful exposure. It is written as "a religious, social, and financial study" of the movement which gives the name to the book. Mr. Manson succeeds in showing that the Salvation Army secures vast sums from a public which has no sympathy with the theological doctrines advocated by it, because of a widespread faith in the "social" work it is supposed to be doing; and that this money, given to support the "Army" in its social work, is largely appropriated to maintain the religious work of the "Army," in which the subscribing public does not believe.

The author of this book convinces his readers that the amount of "social" work really done by this organisation is comparatively insignificant, that appeals are made to the public on the strength of this "social" work, and the money secured is devoted to bolster up the "religious" side of the movement. More than that, he produces evidence to prove that the "Army" is over-capitalised, financed by methods that are of the most questionable kind; that its borrowing, banking, investment, and trading operations are unsound and carried on upon insufficient security; that the "Army" is an organised despotism over its officers; that its "conversions" are illusory, that its management is "autocratic, Jesuitical, inquisitorial, and secret," evading "proper scrutiny of the legality of its actions, and that, "in every department its performances are seriously at cross purposes with its aims."

Mr. Manson demands "a public inquiry which shall deal with every department of the Army's work," and he does this in the interests of the public, and also in that of the Army officers, who are not well treated, and in that of many poor Salva-

tionists who have invested their meagre savings in the Army funds.

The book is not written in the spirit of a bigot. It aims to be fair, seeks to give credit for all the good which can be said to be really accomplished by the Army, and is in deep sympathy with real social and religious progress. It is an exposure which "General" Booth and his colleagues cannot very well afford to ignore. It stamps the "Army" as a gigantic failure, both as a "religious' organisation and in its attempts at "social" reform.

If the contentions of Mr. Manson's book are true, then the public have been too credulous, have been misled, with results that are not only disappointing, but which are sure to undermine faith in "religious" work and "religious" organisations. A very strong case is made out for public inquiry, which should be insisted upon, and even enforced by the power of the State.

Mr. Manson has performed a most unpleasant task with a tone and temper evidently under strong restraint. His language is moderate where the apparent facts might justify even stronger expression of opinion. He has laid the great Public under real obligation for the manner in which he has fulfilled a duty as imperative as it must have been unwelcome. His book should be widely known and extensively read, and an adequate reply should be given to meet the charges which this book sustains by much profusion of evidence from the literature and documents of the "Army" itself.

RECEIVED: "Endeavours after the Christian Life," by James Martineau, D.D., LL.D., etc., 2nd Series; 6d. net. Essex Hall.

"Principles of Religion," a Sermon by A. D. Tyssen, D.C.L., preached at the Theistic Church. One penny.

"The Third Day," a Sermon by Charles Hargrove, M.A. One penny. Goodall and Suddick, Leeds.

"Proportional Representation," an Address by the Right Hon. Lord Courtney. Twopence.

"The Regeneration of Parliaments," by the Right Hon. Leonard Courtney, reprinted from the "Contemporary Review," 1d.; Proportional Representation Society, 107, Algernon Road, Lewisham, S.E.

Notes and News.

The Editor is asked to state that "The Proportional Representation Society," of which the Right Hon. Lord Courtney, of Penwith, is Chairman of Committee, with the Right Hon. Lord Avebury as president, owes something to Unitarianism in the fact that the resuscitation of the movement dates from a meeting in the Lewisham Unitarian Church held a little more than two years ago. It is a movement for electoral justice, to secure proportional representation of every section of political opinion, or in other words —for freedom of thought in the political world, and as such must command the sympathy of all Unitarians. The Hon. Secretary, Mr. John H. Humphreys, 107, Algernon-road, Lewisham, S.E., will supply explanatory literature to inquirers.

The programme of Whit-week meetings in connection with the Unitarian anniversaries in London, was alluring enough to secure a large attendance of Unitarian visitors from the country as well as from the various parts of the Metropolitan area. Annual meetings of the Sunday School Association, the British and Foreign Unitarian Association, Central Postal Mission, Unitarian Temperance Association, National Conference Union for Social Service, the Unitarian Ministers' Meeting, and various other events went to make a crowded and busy week. America and the Colonies were represented among the speakers, and there was a conference on the "New Theology," the discussion being opened by the Rev. J. Page Hopps.

The Rev. Dr. S. A. Eliot, of Boston, U.S.A., on behalf of the Executive of the International Council of Unitarians, to be held at Boston in September, has sent a most cordial letter to each minister in Great Britain who has promised to attend the Council meetings. It expresses a strong desire to make the visit a very pleasant one, and is full of most helpful suggestions and offers of guidance, very acceptable, especially to those who have never yet crossed to the western side of the Atlantic.

Dr. Blake Odgers, K.C., a prominent Unitarian, who has been appointed Gresham Professor of Law, has delivered his inaugural address in the hall of Gresham College, London, to a large audience.

"The Christian Life" records a saying of a prominent Welsh Congregational Minister in Liverpool to a Unitarian minister as follows: "I am every whit as much of a Unitarian as you are, but I dare not preach my views under that name."

We congratulate the Rev. H. J. Rossington, M.A., of Longsight, Manchester, on his appointment to our "First Church" in Belfast, and wish him "God-speed!" in his new sphere. Mr. Rossington is an old contributor to "Unity," and he and his Longsight congregation were amongst the earliest to adopt it as their church magazine with monthly calendar on the back page.

Count Ferdinando Bracciforti, who translated various Unitarian tracts into Italian, and made a presentation of the works of Channing and Martineau to the Queen of Italy 21 years ago, died at Milan on April 20th at the age of 80.

The new church building at Richmond Hill, Ashton-under-Lyne, opened recently, is a chaste and beautiful structure. The newly-appointed minister, Rev. J. Barron, begins his work there under conditions full of good promise. It was appropriate that the opening sermon should be from the first minister of this congregation, the Rev. W .C. Hall, M.A., and it was a strong and worthy utterance.

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What do Unitarians Believe?

For the purpose of rendering, some little assistance to the large number of persons all about us, who are asking the above question, as well as with the hope, possibly, of stirring up others still, who have not yet done so, to inquire, the Rev. J. T. Sunderland has prepared the following brief summary of information regarding the principles and positions of Unitarians.

Freedom of Inquiry in Religion.—We believe that God who is the author of religion, is also the author of reason; that there is no other way in which truth can possibly be separated from error in religion except by investigation and the use of reason; and therefore, that it is of the highest importance that there should be everywhere the freest and fullest inquiry with reference to religious things,—in this inquiry every man being permitted to stand upon his own feet, and to judge for himself, subject to no dictation or pressure from councils, synods, conferences, presbyteries, creeds, catechisms, fathers of the church, doctors of the church, or preachers.

No Creed.—We have no creed, that is, no authoritative statement of beliefs which persons are required to subscribe to; first, because we believe to the fullest extent in liberty of thought, and would do nothing to check it; secondly, because, in the very nature of the case, it is impossible for any two persons to see truth exactly alike, and therefore a creed made by one man for another must be more or less inadequate if not false; thirdly, because if we had a creed fitted to our wants to-day, we should either have to stop growing in knowledge and insight or else get a new one to-morrow; fourthly, because neither Jesus nor the Apostles taught any, nor did the early church possess any; fifthly, because history gives unmistakable proof that creeds and authoritative statements of doctrine have always tended to tear the Christian church to pieces, to multiply sects to suggest and foster persecutions, and to hinder progress.

Something Better.—But while we have no creed or fixed statement of doctrine which we prescribe as a condition of Christian fellowship, we *do* have a *great, central principle*, and a *few great simple, central faiths*. Our central principle is this: the necessary harmony of true religion with reason, or the supreme authority of reason and moral consciousness in the search after religious truth. From this fundamental principle, everywhere held to among us, has resulted an essential agreement as to the general, fundamental faiths upon which our movement builds—an agreement probably quite as great as can be found in churches which have authoritative creeds.

(To be continued.)

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